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This month, youth looks ahead to adventure and recreation outdoors.

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1954

BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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Message from Headquarters

by EARLE W. BADER

Last Call for Delegates — Atlanta Convention — September 23-26

This is your final reminder that August 24th is the deadline for accrediting official delegates to the Atlanta convention.

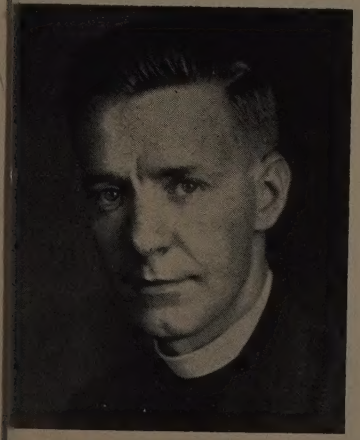
The success of the convention depends upon each synodical and congregational Brotherhood having their full quota of delegates in attendance.

The Atlanta convention committee is making elaborate preparations for the entertainment of the delegates and visitors who will come to Atlanta. You will find convenient blanks in this issue for your hotel and banquet accommodations and also for registering your visitors.

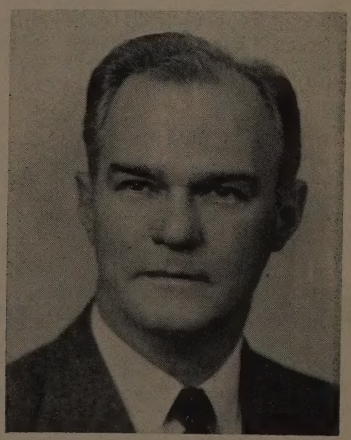
We have prepared a very fine program on the convention theme—"Soldiers of Christ, Arise!" All of the convention sessions will be held in the fellowship hall of the Redeemer Lutheran Church in Atlanta. A brief outline of the convention schedule follows:

Thursday, September 23rd

Registration of delegates and sightseeing tours — all day. 5:00 p.m. — the synodical officers' dinner. The rally meeting will be held at 8:00 p.m. with the Rev. Raymond D. Wood, D.D., of Savannah, Ga., as the speaker. A fellowship hour will follow.



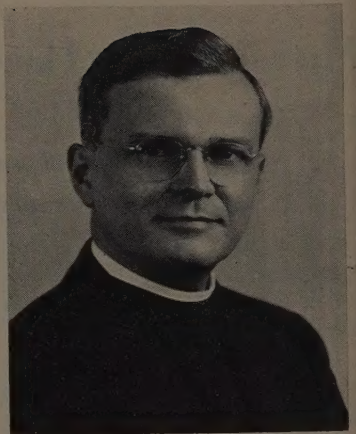
Dr. John R. Brokhoff
Pastor of Redeemer Church



Dr. Raymond D. Wood
Rally Speaker

Friday Morning, September 24th

8:00 a.m. — Registration of delegates. 9:00 a.m. — The Sacrament of Holy Communion with the Rev. Wynne C. Boliek, D.D., Columbia, South Carolina, preaching the sermon. Dr. Boliek will at end the convention as the official representative of Dr. Fry and the ULCA. 10:30 a.m. — Formal opening of the convention to be followed by addresses of welcome. 11:00 a.m. — Reception of the New Jersey Synodical Brotherhood as a member of the ULCA Brotherhood. 11:20 a.m. — The balance of the morning will be devoted to the reports of the national Broth-



Dr. Walter B. Freed
Atlanta Convention Chaplain

Request for Banquet Reservation

LADIES ARE CORDIALLY INVITED

U.L.C.A. Brotherhood Banquet Committee:

Attached hereto you will find ☐ Check ☐ Money Order ☐ Cash for ..... dollars for which please reserve ..... tickets for the Banquet to be held in connection with the 19th Biennial Convention of The Brotherhood of The United Lutheran Church in America at the Lutheran Church of the Redeemer, Atlanta, Ga., September 25, at 7:30 P.M. I will call for the tickets upon my arrival.

☐ Men's Banquet
☐ Ladies' Banquet
(Check number of each)

Name .....

Street and No. .....

City and State .....

Church .....

Mail with remittance to BROTHERHOOD BANQUET COMMITTEE, P. O. Box 1296, Atlanta, Ga.

IMPORTANT!!!

(1) Banquet Tickets: $3.50 per plate.
(2) Reservations can not be honored if received by Banquet Committee later than September 15, 1954.
(3) Tickets must be called for at Banquet Information Table immediately upon arrival at the convention.

rhood officers. Luncheon will be erved at 12:15 p.m.

riday Afternoon, September 24th

1:30 p.m. — Devotions by the onvention chaplain, the Rev. Wal- er B. Freed, D.D., Washington, D.C. :00 - 3:30 p.m. — The workshops— heme, "A Time for Decision" — The Brotherhood Witnessing for hrist" — "Through Evangelism" — Christian Stewardship" — "Audio- Visual Aids" — "Organization for ervice." 3:45 p.m. — Report of he nominating committee. 4:00 p.m. – Reports of standing committees. 5:00 p.m. — elections. 5:15 p.m. — Supper.

Friday Evening, September 24th

7:30 p.m. — Boy Scout ceremonial in charge of Dr. George A. Eichler. The speaker will be the Rev. Albert E. Iverson, D.D., New York City, Director of The Protestant Scouting Committee of the Boy Scouts of America. A fellowship hour will follow this ceremonial.

Saturday Morning, September 25th

This session will be devoted to convention business. It will conclude with an address by the Rev.

Request for Hotel Reservation

NINETEENTH BIENNIAL CONVENTION

The Brotherhood of The United Lutheran Church in America

Atlanta, Georgia — September 23-26, 1954

eturn to: Hotel and Housing Committee, P.O. Box 1296, Atlanta, Georgia.

Check first and second choice of the following

HOTEL ( )	PRIVATE RESIDENCE ( )			* MOTEL ( )
	Single	Double	Twin	$3.00
tlanta Biltmore (Convention Hotel)	$5-10	$7-10	$8-13	From ..... AM PM
eachtree Manor	$5	None	$8.50-9	(fill in date)
ox-Carlton	$4-6	None	$6-8	To ..... AM
aluhaje (Colored only)	$5	$9	Suites $4 per person for 3 to 4 persons	PM

I will arrive by Train ( ) Auto ( ) Plane ( ) Bus ( )

I am a delegate ( ) I am a visitor ( )

..... AM Name .....
Approximate arrival time PM (Please print)

Street Address .....

City ..... State .....

Motels are available but are not recommended. The nearest motel is approximately ten miles from the convention church. Rates range from $6-$9. We will be glad to arrange for motel reservations upon request.

MPORTANT — All requests for hotel reservations must be in our hands not later than September 1, 1954.

LEASE DO NOT FILL IN — FOR REGISTRAR ONLY

..... number accommodations assigned ..... Hotel. Date .....

Charles E. Fritz, D.D., Atlanta, Ga., President of the Georgia-Alabama Synod. 12:00 — Formal closing of the convention. 12:15 p.m. — Luncheon.

Saturday Afternoon, September 25

2:00 p.m. — Football game, Georgia Tech. vs. Florida; also sightseeing tours. 4:00 p.m. — ULCA Brotherhood on television.

Saturday Evening, September 25th

7:30 p.m. — Fellowship banquet with the Hon. Val Peterson, Washington, D. C., Director of the Civil Defense Administration, as the principal speaker.

Sunday, September 26th

Morning worship in Atlanta Lutheran Church of your choice. Afternoon — sightseeing tours.

The Atlanta Convention Committee, under the leadership of David H. Blomstrom, chairman, and J. H. Oetgen, vice chairman, has been working hard to provide for delegates and visitors the best in inspiration, hospitality and entertainment.

The committee is looking forward to "an inspiring, challenging, Christ-centered convention, which we hope will send each delegate and visitor home inspired to work harder for a more effective Brotherhood in his congregation and help in the advancement of the program of the whole church."

"Each Brotherhood," urges the committee, "should be represented and take part in developing an aggressive program."

VISITOR'S REGISTRATION FOR THE NINETEENTH BIENNIAL CONVENTION OF

The Brotherhood of The United Lutheran Church in America

September 23 to 26, 1954 — Redeemer Lutheran Church — Atlanta, Ga.

.....

(Name) (Street) (City)

.....

(Name of Brotherhood) (City) (State) (Pastor)

This registration is to be credited to the ..... Synodical Brotherhood.

I (will) — (will not) be able to attend the convention, but it is understood whether I attend or not I shall receive, for the enclosed reservation fee, a Souvenir Convention Program, convention badge and the November issue of LUTHERAN MEN.

Return this form with $3.00 Registration Fee to
U.L.C.A. BROTHERHOOD CONVENTION COMMITTEE
Market & New Streets Bethlehem, Penna.

NOTE: this blank for VISITORS ONLY; Delegates must use OFFICIAL DELEGATE'S FORM.

Official Notice

The nineteenth biennial convention of the Brotherhood of the United Lutheran Church in America will be held in the Redeemer Lutheran Church, Atlanta, Georgia, September 23 - 26, 1954.

This will be a delegated convention in accordance with the Constitution and By-Laws of the ULCA Brotherhood:

Membership — Section I

Active members in this organization shall be:

Item 1. Brotherhoods or men's organizations established in the congregations of the constituent synods of The United Lutheran Church in America which shall approve and adopt the principles of Article II of the Constitution of The Brotherhood of The United Lutheran Church in America, and pay annually into the treasury of said organization such dues as are required under the By-Laws.

Item 2. Synodical Brotherhoods established in constituent synods of The United Lutheran Church in America. . . .

Delegates — Section IV

Item 1. The delegates to the convention shall consist of the officers of the Brotherhood, members of the Executive Committee; and one delegate for each five hundred members or major fraction thereof in each active synodical Brotherhood. Each active synodical Brotherhood shall be entitled to at least two delegates. Each active congregational Brotherhood or men's organization shall be entitled to one delegate for every one hundred or major fraction thereof of its membership. Each active congregational Brotherhood shall be entitled to at least one delegate.

Item. 2. A roll of the delegates to the convention of The Brotherhood of The United Lutheran Church in America shall be prepared by the Secretary prior to every meeting. To facilitate this work the President of every active synodical Brotherhood shall forward a list of delegates elected by the synodical and congregational Brotherhoods together with the registration fee for each, to the Executive Secretary of The Brotherhood of The United Lutheran Church in America at least thirty days before the meeting.

The Executive Committee of the ULCA Brotherhood has interpreted the foregoing By-Laws as follows:

A. Only those congregational Brotherhoods which have paid their 1953 or 1954 ULCA membership dues not later than thirty (30) days prior to the opening of the 1954 ULCA Brotherhood Convention shall be entitled to send official delegates.

B. A registration fee of $3.00 for each delegate shall accompany the synodical and congregational delegate registration blanks to Brotherhood Headquarters, Market and New Sts., Bethlehem, Pa. (Please note that August 24, 1954, will be the deadline for accrediting official delegates to the Atlanta Convention.)

C. Fraternal visitors and lady guests are cordially invited to attend the convention sessions and fellowship banquet.

In Memoriam Memberships

By PHARES G. BEER

DURING THE year seven persons were honored with In Memoriam Memberships in the Brotherhood of the United Lutheran Church in America. One of these seven was a pastor and the other six were active lay members of their churches.

The pastor was the Rev. G. Charles Goering, D.D., a native New Yorker, who began his ministry in his native state, spent most of his ministry in the Midwest and then returned to his home synod for the last year of his life.

Dr. Goering was born in Utica, the son of Gustave Frederick and Anna (Sheenan) Goering, and was baptized and confirmed in Redeemer Church. He received the A.B. degree from Muhlenberg College in 1919. He did graduate work at the University of Pennsylvania, 1918-20, and was graduated from the Philadelphia Seminary in 1921. He was ordained by the former New York and New England Synod, May 25, 1921. Wittenberg College, Springfield, Ohio, awarded him an honorary Doctor of Divinity degree in 1943.

He served St. Peter's, Baldwin, L. I., 1921-23; St. Paul's, Battle Creek, Michigan, 1923-26; the Middlebury Parish, Indiana, 1926-40; St. Luke's, Logansport, Indiana, 1940-52, and St. Peter's, Springfield Gardens, L. I., 1952-53.

He served as president of the Michigan Synod Luther League, 1924-34, and as secretary of the Indiana Synod, 1934-52. He was a delegate to nine conventions of the United Lutheran Church in America and was a member of the board of directors of Wittenberg College for 14 years.

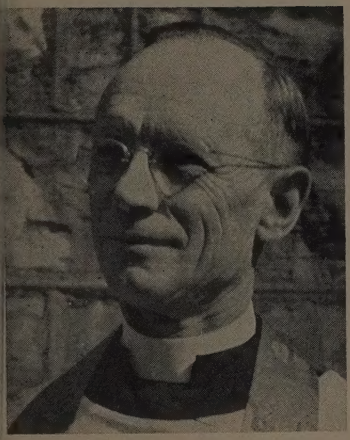
Dr. Goering and Christina Breiner were married November 29, 1923. They became the parents of Paul F. Goering, a student in the 1955 class of Hamma Divinity School. He was cited "for faithful and untiring service to his Lord."

Mr. Wilbur E. Burkholder, who remitted the first In Memoriam Membership for Ar'hur E. Adams, has now himself been honored with an In Memoriam. He was born in Potter Township, Pa., and was the son of Felix and Mary E. McClintick Burkholder. He married Bertha Duck, who survives.

He was employed by the Pennsylvania Railroad at Bellefonte and Philipsburg for 28 years until 1930, when he opened an electrical appliance store in Philipsburg. He retired from business in 1949.

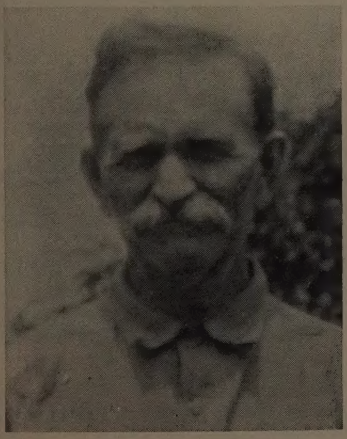
He was a charter member of the Bro'herhood of the First Lutheran Church of Philipsburg, which was organized in 1920, the year following the organization of the Brother-

(continued on page 11)



G. Charles Goering

Died April 2, 1953. Aged 57 years. Memorialized by his sister and her husband, Mr. and Mrs. Martin J. Jensen, through the Brotherhood of the Church of the Redeemer, Utica, N. Y. He served as a pastor in the New York, Michigan and Indiana Synods for 32 years.



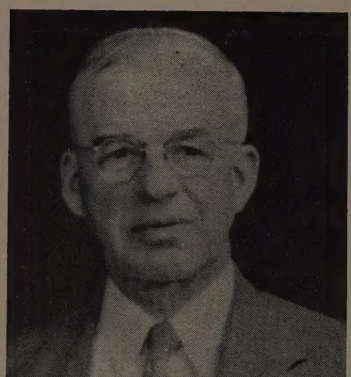
Paul J. Wessinger

Dewitt S. Southard

Died March 9, 1952. Aged 67 years. Memorialized by the men of Redeemer Church, Utica, New York. He was a member of the Brotherhood, a church council member, a Sunday school superintendent, secretary and treasurer of the Sunday school, a teacher of boys' classes, secretary and treasurer of the congregation and assistant to the financial secretary of the church. He was active in the work of the Lutheran Home and served as delegate to the Brotherhood and synodical conferences. He attended the district school at Phoenix Mills and Hartwick Seminary. The citation reads: "For faithful service to his Church in the Sunday School, the Brotherhood and the Church Council."

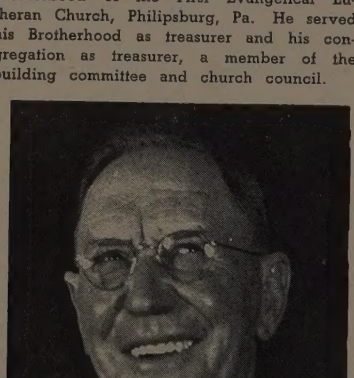
Paul J. Wessinger

Paul J. Wessinger died February 24, 1933. Aged 70 years. Memorialized by his daughter, Rosabelle W. Trotti, through the Mt. Tabor Brotherhood of West Columbia, South Carolina. He was president of his local Brotherhood, a Sunday school teacher and a member of the church council. He frequently represented his local congregation in conference and synodical conventions.



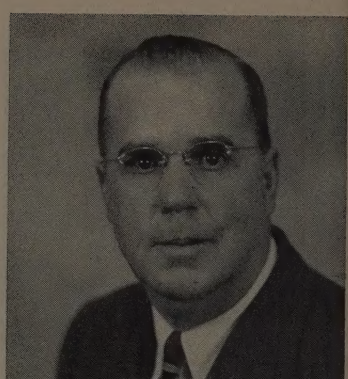
Wilbur E. Burkholder

Died July 21, 1953. Aged 72 years. Memorialized by his wife, through the Brotherhood of the First Evangelical Lutheran Church, Philipsburg, Pa. He served his Brotherhood as treasurer and his congregation as treasurer, a member of the building committee and church council.



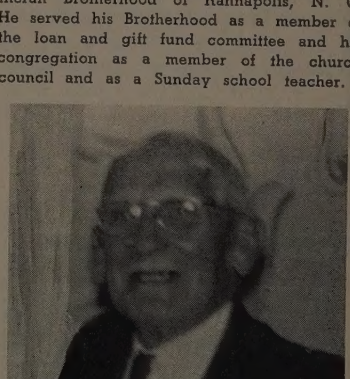
Otto F. Yount

Died June 18, 1953. Aged 73 years. Memorialized by the Mount Olive Brotherhood of Hickory, N. C. He was president and chairman of the loan and gift fund committee of his Brotherhood, teacher of the men's Bible class in Sunday shcool and a member of the church council.



A. Roy Smith

Died December 30, 1953. Aged 59 years. Memorialized by five Brotherhood members, through the Kimball Memorial Lutheran Brotherhood of Kannapolis, N. C. He served his Brotherhood as a member of the loan and gift fund committee and his congregation as a member of the church council and as a Sunday school teacher.



Fred Haussmann

Died December 28, 1953. Aged 78 years. Memorialized by St. Peter's Brotherhood of Philadelphia, Pa. He was a Brotherhood member and served his church as its first sexton for twenty years.

(continued from page 8)

hood of the United Lutheran Church in America, which began operations on May 1, 1919, with its national headquarters in Chicago. This Brotherhood immediately affiliated with the national organization and has continued this affiliation ever since. It was the first Brotherhood of the former Allegheny Synod to unite with the national body. It is now a member of the Allegheny Conference of the Central Pennsylvania Synod Brotherhood.

The citation reads: "Mr. Burkholder was active in the work of his local Church, Brotherhood and community and had a sincere interest in general church activities."

An In Memoriam Membership may be a living memorial to some deceased friend. On account of the activity of A. Roy Smith in the Brotherhood of Kimball Memorial Lutheran Church, the Central District and the North Carolina Synod Brotherhood and because floral tributes were in superabundance at the funeral service, five families presented him with an In Memoriam Membership in the Brotherhood of the United Lutheran Church in America.

These five families were Mr. and Mrs. James Alexander, Mr. and Mrs. James Harris, Mr. and Mrs. Luther Freeze, Mr. and Mrs. Joe Ridenhour and Dr. and Mrs. Charles E. Ridenhour. These five families are to be sincerely commended for their thought, affection and willingness in presenting the first group In Memoriam.

Mr. Smith was born in and was a lifelong resident of the Enochville section of Kannapolis, North Carolina, and was the son of the late Leroy and Deliah Bostian Smith. He married Ester Funderburk, who survives.

He taught a boys class in the junior department of the Sunday school for more than 20 years and served his congregation as delegate at many district and synodical meetings.

Mr. Otto F. Yount, a native of Caldwell County, North Carolina, was the son of the late Steven and Harriett Poovey Yount. He married Miss Minnie Odell Poovey, who with four daughters and two sons survives him.

He was employed as a bridge engineer by the State Highway Commission from 1913 to 1948. In 1947 he was given the D. E. McCrary award for distinguished and meritorious achievement with the State Highway and Public Works Commission.

In this instance a Brotherhood honored a former president and one of its active members.

Many church sextons and janitors painstakingly serve their churches with little salary and less recognition. How fine it was for the Brotherhood of St. Peter's Evangelical Lutheran Church, Philadelphia, to honor its sexton with an In Memoriam! This sexton served his

church for 20 years less three days.

A total of 21 persons have been honored with In Memoriam Memberships, 13 of whom were laymen and three were pastors. How many Sunday and weekday school teachers and officers, who have spent countless hours in planning and executing their work, have **not** been so honored? How many pastors, who have spent years in preaching, teaching and supervising the work of their parish and in faithfully ministering to their parishioners in their homes and institutions, have **not** been so honored? If **you** and your group are interested in honoring one of the Lord's faithful workers, confer with the Honorary Life and In Memoriam secretary of your conference or synod, or with the author of this article at 708 St. John Street, Allentown, Pa.

●

Silver Beaver Award

At a testimonial banquet given by the Central Connecticut Council, Boy Scouts of America, at the 1711 Inn, Meriden, Conn., Mr. Hugo Reinhardt, scoutmaster of Troop 13, sponsored by Immanuel Lutheran Brotherhood, was presented with the Silver Beaver Award.

This award is given for outstanding leadership in scouting and only 10 have been presented to men in this council.

Scoutmaster Hugo Reinhardt (left) receives Silver Beaver Award from Mr. Hanson, scout executive of the Central Connecticut Council.

Other decorations won by Mr. Reinhardt's troop are: Gold Liberty Bell for Man Power, Blue Liberty Bell for increase in membership, Paul Revere Round-Up Flag for largest increase in membership within the council, 2¼x18-inch ribbon by National Council for registering on time.

Mr. Reinhardt, who has been scoutmaster for eight years, is also a neighborhood commissioner. He has helped promote Cub work and has been active on scout camporees. He is a member of the church council, sings on the choir and is financial secretary of the Brotherhood.

—Edward E. Leck

●

Canada Convention

The annual convention of the Brotherhood of the Canada Synod will be held on October 24 in Trinity Lutheran Church, Tavistock, the Rev. O. T. C. Stockman, pastor.

Education for Living

by EARL S. RUDISILL

Our Heritage and Ourselves

We live in the present. We can't do otherwise. But we too often succumb to the temptation to pay attention to the present only, and to ignore both the past and the future. Our lives may be greatly enriched by giving some attention to the great human achievements of the past and by a reasonable interest in the future of ourselves, other people, our country, and the world at large. We impoverish our lives by confining our interest narrowly to the immediate present.

Riches We Have Inherited

A wealth of fine literature has been bequeathed to us from the ancient world—especially from Greece and Rome. We refer to these remarkable writings as "the classics" —though this term is often used also in a broader sense. Homer, Plato, and Vergil are probably the best-known of these writers, but there are many others whose recorded thoughts are worth reading. President Roosevelt once called on Justice Holmes when he was retired and had passed ninety. He found him reading Plato and asked why he was reading the dialogues. Holmes replied, "To improve my mind."

The sculptures of Greece, Rome, and other lands reveal to us beauty of forms and of ideas. Their work has not been surpassed. Of their architecture and construction much was of a very high order. Actually we do not yet know how some of it was accomplished.

To Rome we still look for models of law and government, though we object to the arbitrary, dictatorial methods, the persecution of the Christians, the utter contempt for the poor and oppressed, and the enslaving of subject peoples.

Our most valuable legacy from the past is the Christian faith and the Scriptures. Christian teachings and ideals tower above everything contemporary to their origin. They qualify us to appreciate and judge all else of ancient vintage, and to find the highest use for the old arts and literature.

The Greco-Roman culture has greatly enriched our life. The Hebrews were a simple people, so the combining of the Greco-Roman culture and the Judeo-Christian religion resulted in something very fine —of which we are the heirs. To these gifts have been added the later fruits of this amalgamation, such as the art and literature of the Rennaissance and the succeeding centuries. We have inherited much — from us much is to be expected.

Lutheran Men in 1954

Many people are blind to rich culture in the midst of which we

live. It is possible to live a life which involves little more than food, raiment, and shelter. Much of the world is deprived of even those elementary things. But with an abundant supply of them life is still poverty-stricken if one have nothing more. We all need all we can absorb of these supreme achievements of mankind. We can use them in the service of Christ and in the greater enjoyment of life at its best.

The cave man had little for which to be thankful — life was a combination of drudgery and a nightmare of fear. With all we have, we should be devoutly grateful to God. Our life is far above the animals and far in advance of the life of men in past centuries, for with such a wonderful start we have been able to achieve distinct advances for ourselves.

It is for us to make use of all these legacies, including the Christian religion, in striving for a finer and finer quality of life and a more intelligent and heroic service to mankind in the name of Christ.

●

Boy Scouts

by GEORGE A. EICHLER

3,500 Scouts Give Circus to Thrill Crowd of 4,000

The circus, in all its gay life and excitement, came to town at the Allentown, Pa., Fair Grounds on June 26. The scouts presented a program which included Indians, clowns, pioneers, explorers and animals of all descriptions, and we do mean all descriptions. There was an interesting chariot race and a finale in which 250 Cubs with colored cards formed a human flag of the United States.

So well was the program planned that it was at once evident that scouting involves more than just recreation. The education, citizenship, and service features of scouting were clearly evident throughout.

On the big stage was a huge melting pot into which were put all sorts of lads who without leadership might be wasting their time on the streets. Uncle Sam stirred the cauldron and dramatically out came boys in scout uniforms. Through posters, also on the stage, it was emphasized that America's future lies in its youth, and that 3,000,000 members of the scouting family are pledged to God and country.

The large audience showed its approval frequently by vigorous rounds of deserving applause.

* * *

It is not too early to start planning for the 8th world jamboree in 1955, which will be held one year from now at Niagara-on-the-Lake,

Ontario, Canada, August 18 to 25. The theme is New Horizons.

* * *

The second annual Lutheridge Scout Camporee will be held at Arden, North Carolina, August 21, 22 and 23. Lutheran scouts will enjoy three days of fun, work and inspiration. Special feature is a new swimming lake. A Sunday rally will be held in the Lutheridge Chapel.

Brotherhood in Action

by CHARLES F. BROBST

King's Men Never Give Up

The King's Men visit the persons assigned to them in the interest of regular church attendance. Those persons, upon arrival at church the first Sunday, must be given a warm welcome. Everything should be done to make them want to come back.

Some will fail to be present as they promised. Their habit of not going to church may be hard to break. They need help. The King's Men can give it.

Absentees should be noted by the King's Men who made the visit. In a small congregation this will be comparatively simple.

Registration cards may be necessary in large congregations to record the presence of those who attend. Every worshipper can be given such a card to fill in his name and address and such other information as may be considered desirable. Visitors and prospects can in this way be discovered. Such registrants can be checked on the membership list to discover those who are absent. These can then be reported to the proper King's Men teams.

The known absentees should be contacted before the next Sunday. This procedure should be followed each week during the period of the crusade. To continue making contacts after the special attendance emphasis is over, would also be commendable and helpful.

The method of contacting persons who are absent can vary from week to week. Best results are always obtained through interviews by personal visits. The telephone can sometimes be used. If repeated contacts are required, the mails could be employed. Making a definite appointment to pick up such a person and his family often produces results. It may be helpful for a King's Men team to transfer the names of repeated absentees to another team.

It is to be remembered that indifferent members of the church can

generally be induced to attend the services of the church. Persistence, patience, and the grace of God will break down barriers. Such efforts are not made alone. God is there too.

Attention! — All Brotherhood Officers

Be sure to reserve

OCTOBER 17, 1954

For your 36th anniversary

BROTHERHOOD SUNDAY SERVICE

THEME — "A TIME FOR DECISION!"

Last Call for Delegates

Watch for detailed program in the September issue of

LUTHERAN MEN

NEWS

Federation of Lutheran Clubs

The ninth annual convention of the Federation of Lutheran Clubs was held in the Hotel Mayflower, Washington, D. C., May 28-30.

A high point in the convention program occurred Friday morning, May 28, when officers and members of the board of governors of the Federation and members of the convention committee of the Lutheran Laymen's Fellowship of Washington met at 9 a.m. in the executive office of the White House for a conference with President Eisenhower.

John Thomas, president of the Federation, explained to President Eisenhower the work of the Federation and some of the problems to be discussed at its Washington convention. In response, the President touched upon some of the major problems now confronting the nation and congratulated the group for promoting among laymen a deeper sense of responsibility for higher moral and spiritual standards during the present period of tenseness.

The new officers of the Federation for 1954-1955 are Fred L. W. Moehle, Baltimore, president; Ed. W. Hansen, Cleveland, 1st vice president; Wm. J. Schmidt, Indianapolis, 2nd

World Wide Photos, Inc.

Federation of Lutheran Clubs Confers With President Eisenhower

Seated, left to right, are former Congressman Mengas, 95 years of age; President Eisenhower; John Thomas, Cleveland, President of the Federation.

Standing, left to right, are T. P. Dickman, Fred Moehle, Martin McGrory, the Rev. A. Ackhart, Benjamin Beunte, William J. Boehne, Ed. W. Hansen, Federation Secretary; R. H. Foster, Harry Shoup, A. B. Strom, Clifford Sandahl, Adam Wenchell; Albert Moellmann, Federation Treasurer, former Congressman John W. Boehne Jr., and Al. A. Grorud.

...e president; Martin McGrory, ...shington, 3rd vice president; Wal... H. Drier, Evansville, 4th vice ...sident; Miss Ann Dallman, Cleve...nd, secretary; Albert Moellmann, ...troit, treasurer. Other board ...mbers are Benjamin E. Buente, ...ansville; John Thomas, Cleve...nd; George Measel, Detroit; Benno ...etzel and Walter J. Pippert, In...napolis.

John W. Boehne Jr. was named ...e Lutheran Layman of the year. ...e Lutheran Laymen's Fellowship Washington was named the out...nding Lutheran club of the year. ...ss Doris Rau, Grace Lutheran ...urch, Cincinnati, won the national ...ard of $500 in the essay contest. ...r. Albert A. Grorud, Washington, ...as appointed the national repre...ntative.

1000 at Canada Rally

More than 1000 persons attended a rally at Eden Mills, site of the Lutheran summer camp at Edgewood Park, near Guelph, Ontario. The rally, held in June in connection with the 92nd annual convention of the Evangelical Lutheran Synod of Canada in St. Matthew's, Kitchener, was sponsored by the Canada Brotherhood, Roy Hilker, president.

Dr. F. Eppling Reinartz, New York, secretary of the ULCA and official representative to the synodical convention, was the speaker. Dr. Reinartz likened the power of an automobile engine being transmitted to the wheels, to the power of God being transmitted through the church.

"God," said he, "has no hands but my hands, no lips but my lips."

Brotherhood Rally Principals

Left to right: the Rev. Norman Berner, Kitchener; Dr. F. Eppling Reinartz, New York, secretary of the ULCA; Roy Hilker, Kitchener, president of the Canada Synod Brotherhood.

He stressed the responsibility of Christian parents in acting as transmitters of the power of God to their children.

"Children form the coming generation responsible for standing between Christianity and godlessness," said Dr. Reinartz.

Mr. Hilker also spoke, and the Rev. Norman Berner, Kitchener, conducted the service.

●

Midwest Synod

The Brotherhood Executive Committee of the Midwest Synod, meeting at Central Lutheran Theological Seminary, Fremont, Nebr., laid plans for its next convention, which will be held on September 14 in St. John's, Columbus, the Rev. Gran Van Boening, pastor. The theme will be "Growth Through Christian Service" (Gal. 6:12).

The Rev. H. G. Knaub, St. Mark's, Bloomfield, will be the convention chaplain, and the Rev. Karl Hering, Zion's, Platte Center, will preach. The banquet speaker will be the Rev. Lauern Grose, Bethany (Augustana Synod), Des Moines, Ia.

Pastor Grose has recently returned from more than three years of study at European universities, including Edinburgh, Lund, Goettingen, and Mainz. He found time to travel through most of the countries of western Europe and northern Africa. He will show part of his collection of 500 slides of photographs taken on his travels.

The Midwest Synod Brotherhood gave $1000 to the St. Timothy Chapel at Central Seminary as a memorial to our past president, the Rev. Loran Wolff, who is now a missionary in Liberia.

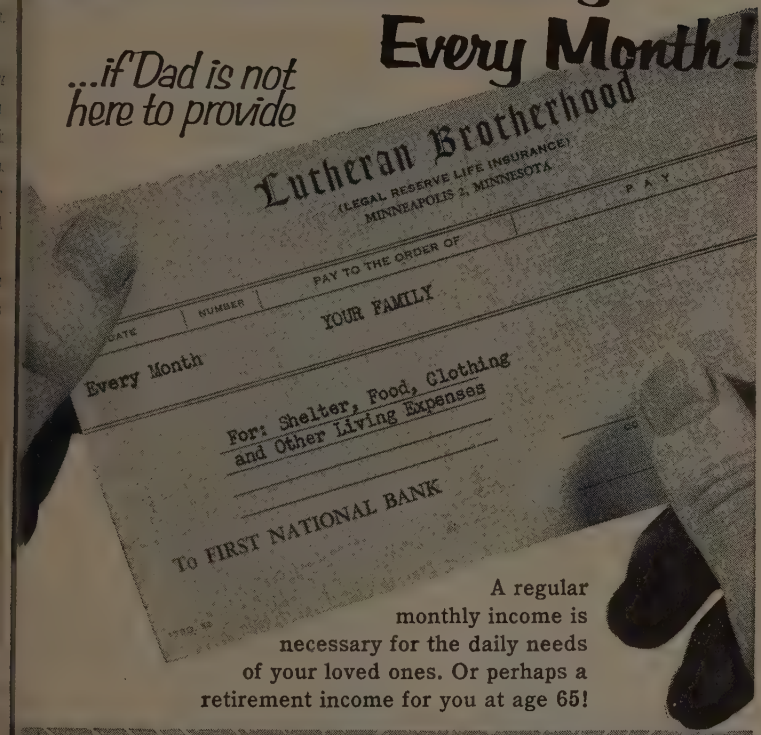
Our efforts to raise $2000 for the Lutheran Student Center at the University of Nebraska, to be used to buy furnishings for the chapel, are nearly half completed, and our plans for every Brotherhood to buy a book for the library at Central Seminary are also nearing fulfillment.

This is the last year our Midwest Synod Brotherhood will meet as a group. May the Lord bless the successor organization of our synodical Brotherhood.

—Clinton Von Seggern

Cash!-For Your Family Every Month!

...if Dad is not here to provide



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Behind the Movie Sets

by BUDDY MASON

SUN Hollywood Columnist

Perhaps you've pictured a movie producer as a corpulent human island completely surrounded by "yes-men." Then your conception of these busy gents has been influenced by the stock "producer character" portrayed by cartoonists!

Among the aforementioned "moguls," Hollywood boasts a number of quiet, mild-mannered, cultured gentlemen of the clergy who, believe it or not, are schooled in every phase of motion picture production.

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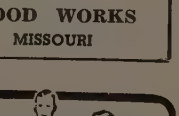

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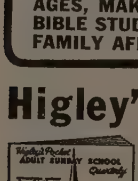

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These men of the cloth supervise the excellent movie and videofilm productions which present their religious messages to the world in a highly entertaining manner.

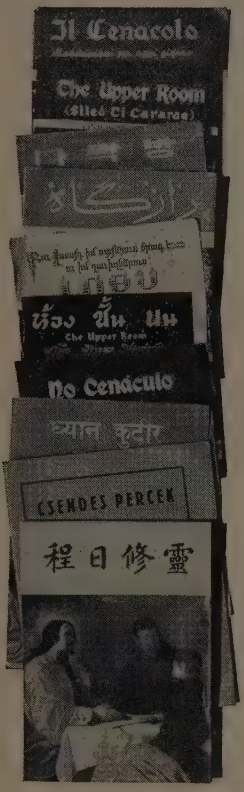
We recently had occasion to visit Stage No. 4 on the K. T. T. V. lot. There, a Family Films unit was in production under the guidance of Pastor H. W. Gockel, who supervises filming of the popular "This is the Life" series for Lutheran TV Films. A smooth-running shooting unit was at work. Script scenes were being skillfully translated into entertaining film fare.

Surrounded, not by "yes-men," but by skilled industry technical experts like director William Claxton, co-producer Sam Hersh, production executive Lou Perloff and cinematographer Jack Greenhalge, Pastor Gockel was co-ordinating their talents, and a fine script, into a living sermon.

This is but one of the many well-made telepix designed by Family Films to reach out and bring basic truths to a multitude of people. Folks who have not been regular churchgoers watch them and discover a new interest in religion. Shut-ins, the aged and infirm, bedridden cripples and residents of remote regions welcome these visits

(continued on page 30)

IN MANY TONGUES



EACH DAY millions of Christians throughout the world join in daily devotions through The Upper Room, sharing the same Bible readings, meditations and prayers. The September-October issue is the annual World Christian Fellowship Number, which gives special emphasis to the unity of the Christian faith through the meditations and prayers of Christians of 45 different countries.

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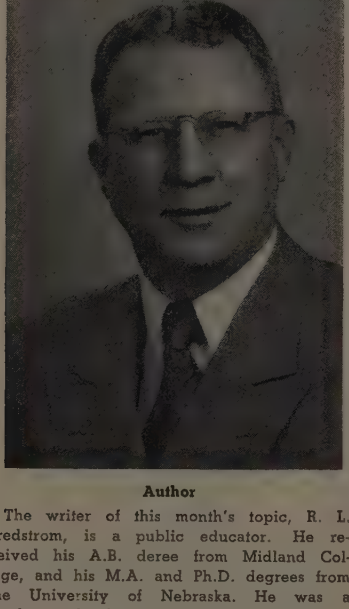
1908 GRAND AVENUE NASHVILLE, TENN.

The Congregation and the Community's Public Schools

by R. L. FREDSTROM



Author

The writer of this month's topic, R. L. Fredstrom, is a public educator. He received his A.B. deree from Midland College, and his M.A. and Ph.D. degrees from the University of Nebraska. He was a teacher and administrator in the schools of Wakefield and Holdrege, Nebraska, and Webster Groves, Missouri. Later he served as director of teacher education and dean of students at Nebraska Wesleyan University. At present he is the assistant superintendent of the public schools in Lincoln, Nebraska.

Dr. Fredstrom is an active leader in professional organizations and in community and church activities. He served as vice president of the Nebraska State Education Association and as president of the Nebraska Council on Teacher Education. His church activities include service as a Sunday-school superintendent, president of his Brotherhood, a teacher in Sunday school, a member of his church board, a member of the Board of Parish Education of the Augustana Lutheran Church, and service as a member of the Board of Trustees of the Augustana Seminary.

MOST AMERICANS take pride in the fact that America was founded because of the Christian convictions of its early settlers. We are proud of the Pilgrims who braved the terrors of the Atlantic and the hardships of colonial life because they were determined to worship God according to the dictates of their consciences. Soon after they had founded the first colonies, those pioneers began to establish schools, and from that day to this the schools have had a profound effect upon the church and its work.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To see how the public school and its program affects the church and its work.
2. To understand some of the problems of the public school and discover ways in which the church and the school can work together in solving these problems.
3. To learn how the public school authorities and the local congregation can cooperate in establishing a released-time weekday church school.
4. To help clarify proper relationships between the public schools and the congregation.

ublic School Affects the Church

Not only has the public school eed the church from the necessity teaching reading, writing, and her basic knowledge, but it has veloped a moral tone and an hics that is favorable to Christian- y. Through its total spirit, and rough the example as well as the ecept of teachers whose outlook d spirit are largely Christian and o in many instances are devout llowers of Christ, the public school s created a climate that on the nole is conducive to the spread of e church. Basic to our American y of life has been the idea that e home, the church, and the school ould work together, each making unique contribution to the wel- e of the individual and the nation.

Our Responsibilities

Because America, on the whole, s had good public schools, we ve often taken them for granted d assumed that good schools ould always continue to be ours. t such complacency is dangerous. e need to know the true facts out our schools. We need to ap- preciate its strengths and see its weaknesses. We need to work with the local school administration and the board of education and take those steps which will strengthen our public school system. Our public schools belong to the people, to you, and are only as strong as you are willing to make them.

Problems and Solutions

The public school is confronted with some real problems, but they can be solved if the school and the church and its members work together. Some of these problems are:

1. *The problem of adequate financial support.* By constitutional provision, the financial support of schools has been left almost wholly to the states. There has been much discussion in recent years about federal aid for education, but thus far none has been forthcoming except for special programs. The states, in turn, have placed the major responsibility for financing the schools upon local school districts. It is a sorry fact that few schools are adequately financed. Teachers' salaries and instructional costs, which make up approximately 70 to 75 per cent of school budgets, have [illegible] seriously restricted. It is shocking to realize that America today spends as much for tobacco as for education, three times as much for alcoholic beverages as for education, and four times as much in the struggle against crime as for all levels of education. America is today spending a smaller percentage of her income for schools than she did dur-

Worship

mn: "O Worship the King, All-glorious above" — No. 294 C.S.B., or No. 245 .S.H.
pture: Acts 19:1-10
e Prayer
cial Music
mn: "May We Thy Precepts, Lord, Fulll" — No. 269 C.S.B., or No. 281 P.S.H.
sic
mn: "Blessing and Honor and Glory and ower"—No. 295 C.S.B., or No. 254 P.S.H.
yer, including the Lord's Prayer
nediction
dness
llowship and Refreshments

ing the so-called depression years.

The church and its members, working with the public school authorities, can go far toward finding a solution to the financial problems of the public school. The annual financial statements of the community's public schools are usually published. Church people should study these statements and compare the funds available with the needs that exist. They should then remember that the United States' Chamber of Commerce, after making careful surveys, concluded that those states and areas of the nation which have the best school programs also have the best conditions for business and the smallest number of slum areas, with all the accompanying problems. Members of congregations should become acquainted with the true facts concerning the financing of their local schools and then act conscientiously in the light of those facts.

2. *The problem of adequate school buildings.* School building programs were greatly retrenched prior to and during the war, and at the same time there was a tremendous increase in the birth rate. The birth rate has continued to remain high since the war. Children born during these years are now coming into our elementary schools. The increased school enrollments, coupled with the retarded school building program, has resulted in a shortage of adequate school buildings.

Providing adequate school buildings is a civic and Christian responsibility. All good citizens — not only those with children in public school—should visit the local schools and be familiar with the facilities which are provided. Building programs usually involve special bond elections, which give us the opportunity to go to the polls and express ourselves on proposals to increase or improve our school buildings.

When bond elections are proposed, the superintendent of schools or school board members should be invited to appear before church groups and explain why funds are needed and how additional buildings and facilities will improve the school program. As good citizens and true Christians, members of a congregation should then exercise their individual rights to work for the school buildings they feel are needed.

3. *The problem of an adequate supply of well-trained teachers.* The teacher shortage is especially acute in the elementary schools. This shortage can be easily explained. There has been a general rise in the salaries paid by industry, business, and by other professions, with the result that prospective teachers were led into these other fields rather than into teaching. Secondly, the good retirement programs, the good working conditions, the sick leave and insurance benefits, and the general security provided by employment in industry have attracted talented young people, for they could not see comparable bene-

in teaching. Thirdly, the many ards of public opinion which chers must constantly face have used some talented youth to seek er vocations.

Members of congregations can do nething about this problem also. rst of all they can encourage their m children and other promising uth to consider teaching as a pro- sion. They can point out to them e gratifying rewards of teaching. condly, they can seek to promote ograms of teacher welfare in their al community — an adequate ary schedule, reasonable pro- ions for sick leave, a sound re- ement program, fair employment actices, reasonable living accom- dations. These things play an portant role in attracting strong ders to the teaching profession.

4. The problem of deciding what e content of the curriculum shall

In the pioneer days of our fore- hers this was no real problem: ost young men continued in the cupations of their fathers and they eived much of their vocational ining from him. Most young men planned to follow in the otsteps of their mothers, becom- g homemakers, and they learned memaking from their mothers. ar high schools at that time served rgely as preparatory schools for e comparatively small number of uth who planned to enter college d go into one of the professions.

Today, the question of what shall taught in public school is very mplex. The elementary schools not only teach the three R's, but have found it necessary to add the teaching of art, music, physical education, science, social science, and many other studies.

The secondary schools still include in their curriculum such things as mathematics, science, social science, foreign language, and English. But they have also added industrial arts, homemaking, agriculture, commercial arts, distributive education, and many other things. Art, music, physical education, health education, aviation education, driver education, and a great number of other subjects must be added to the list. To complicate the problem still farther, the high school no longer has a relatively homogeneous student body made up largely of pupils preparing to enter college, but instead enrolls almost all the youth of high school age. Not only do these young people have varying interests and varying vocational backgrouds and future plans, but they come with a great variation of ability.

In an attempt to meet all the varying needs and interests of its students, high schools have not only broadened their classroom offerings, but have included a broad program of extra-curricular or co-curricular activities. Athletics, instrumental and vocal music, dramatics, plays, operettas, debates, camera clubs, hobby clubs — these are just a few.

Members of congregations should not only be familiar with what subjects are taught in their public

schools but they should know how the subjects are taught. They should be certain that the attitude of all teachers is such that they will not raise doubts in the minds of pupils concerning the validity of the Bible or concerning church practices. They should also make very sure that the public school does not pre-empt all the time of youth so that there will be no opportunity for participating in family life and no opportunity for church activity.

5. *The problem of interpreting the school to parents and the general public.* Because of its broadened program, it has become increasingly difficult to tell the public about all that is going on in our schools. The result is that misunderstandings develop. The destructive criticism which has been carried by the press in the past few years testifies to the seriousness of this problem.

Church people, because they stand for truth, can help to overcome unfair criticism of the public school and interpret the school to the community. This does not mean that all criticism of the school must be withheld. Wholesome, constructive criticism is good, but destructive criticism will serve no better purpose than to undermine the effectiveness of the public school program.

Christians who are parents should keep in touch with the teachers of their children. They should talk over the children's school experiences with the teachers. Such a wholesome relationship will keep both parents and teachers from being overcritical of each other and will help to attract and hold strong teachers in the local schools.

Selecting Board Members

In America public schools are governed by independent boards of education. This arrangement assures us of local control of our schools. But it places on us the grave responsibility of seeing that well-qualified and interested persons are elected to serve on these boards. Church people are in an ideal position to help co-ordinate the work of the church and the public school by serving on the board of education. But they must always remember that the public school must serve the whole community and that it cannot further the work of one church denomination to the detriment of others.

Helping to recruit Christian teachers, serving on the local boards of education, serving in local parent-teachers' associations, and in general taking an active part in the program of the local public school — these are ways in which members of our congregations can make really effective contributions to the public school. The public school needs and welcomes this kind of help.

Weekday Church Schools

One area in which co-operation between the public school and congregations is growing rapidly is the area of weekday church schools. The reference here is not to parochial schools, which try to replace public schools, but to the program of Christian education carried on by church-

on weekdays to supplement the day program. In an ever increasing number of communities this ekday church school program is ried on during "released time," t is, pupils are dismissed during school day to attend classes in rby churches. In order to attend released classes pupils must e the written consent of parents. pils who do not enroll in weekday church school classes remain in ir public school building during time the church school classes in session. The Supreme Court the United States has ruled that h released time weekday church ools are legal, and local school ards have the right to make the essary arrangements with congations of the community.

In some places weekday church ools are conducted on "dismissed ne," which means that all pupils dismissed for a period so that ose who desire to do so may atd religious instruction in their urches.

In still other communities the ekday church school is conducted "free time," that is, after the blic school day has ended — late ernoon, evening, or on Saturdays. equently the public school coerates with congregations of the mmunity by refraining from mak home assignments one day a ek and by avoiding all extrarricular activities that day in or r that pupils may be free to parpate in religious studies and religious activities.

It is the voluntary co-operation given by the public schools to encourage the church's program, and the voluntary co-operation given by church people to help promote the public school program that is making both institutions grow in strength and influence.

For Study and Discussion

1. How has the public school helped the congregation carry on its program?

2. Is our public school system adequately financed? If there are financial needs, what can members of Christian congregations do to supply the need?

3. Are the public school buildings in our community adequate to meet all needs? If not, what can members of our Brotherhood do to meet this need?

4. Do we have a sufficient number of well-trained teachers? What can Christian people of the community do to make the teaching profession more attractive to young people?

5. Why should members of our Brotherhood be interested in the curriculum and extra-curricular activities of the public school?

6. Why should members of the Brotherhood be concerned about who serves on the school board? How can this concern best express itself?

7. How are public schools and Christian congregations co-operating in many communities to promote weekday church schools?

Suggestions for Action

1. Get all possible information about the functioning of a parent-teacher association, and then either take steps to establish one in your comunity or to support and strengthen the one already in existence.

2. Encourage your public schools to conduct an "open house," and encourage all to visit the schools at that time.

3. Promote an education-business day, when public school teachers will visit business houses to tell about the school and learn about the business life of the community. Follow this up with a day when the business men will visit the schools.

4. Invite members of the public school faculty to attend some of your church functions. An evening's program with the teachers as guests would be in order.

5. Give public school teachers an opportunity to serve in various leadership capacities in your congregation. It will be good for the teachers and good for the congregation.

6. Secure the films, "Skippy and the Three R's" and "What Greater Gift," produced by the N. E. A. and probably available through your local public schools or your denominational publishing house. Use these films at a meeting in which the Brotherhood will be host to all the men and women of the congregation.

7. Take necessary steps to begin or improve a weekday church school.

What Do You Think?

Assignment for the October (Tenth) Meeting

Next month the Brotherhood topic will deal with a knotty question: To what extent should a Lutheran congregation cooperate in interdenominational community programs? Instead of appointing committees to deal with various phases of this problem, every member of the Brotherhood should give thought in advance to the following questions and be prepared to take part in the discussion at the next meeting.

Why is interdenominational co-operation growing? What are the factors which thwart this growth?

Can you see any danger to the Christian faith in interdenominational co-operation?

Do you feel that your Lutheran Church has made and is making a distinct contribution to evangelical Christianity? If so, what is (are) the contribution(s)?

Do you feel that your Lutheran Church has anything to learn from other denominations? If so, what must it learn?

Do you find that laymen (all denominations) in your community know and understand the key doctrines of the several denominations?

Do you think that the preaching (general) in your community is both Biblical and intelligible?

Is there a sharp sense of competition among your community churches? If so, do you consider this good or bad?

Why are you a member of the Lutheran Church? Could you find as much spiritual enrichment in another denomination?

If you were to move to another community, do you feel you ought to join a Lutheran Church there, or would you be inclined to join any denomination where the Word of God is preached with persuasive intelligibility and the members are friendly and carry on an active program?

What is the distinction between conviction and prejudice, between tolerance and intolerance, between unity and uniformity?

The Editor's Page

Invitation to Battle

A. Collins of Birmingham, England, wrote the following words in a letter to the editor of a religious journal in this country:

"It is respectfully suggested that you ask your American government to invite its next war to be fought on American soil."

He mentioned that millions have been made homeless in Korea and he was probably thinking also of the effects of recent wars in England and Europe. He said that "the trouble with America is that it has not suffered."

I have no desire to explore all the implications in that letter, especially with reference to talks about our involvement in the Indo-China incident. I merely want to point out that in the Christian life it is not a bad idea at all to invite spiritual warfare to take place in our own souls.

Many Christians are entirely too complacent about their spiritual lives. Like the Pharisees they are tempted to pray, "God, I thank thee that I am not as other men are . . ." and they forget the spiritual struggles of the publican who cried, "God be merciful to me a sinner."

We assume that the only trouble with this country and the rest of the world is that the "other fellow" has not repented and been saved. We assume that we and God are arrayed on one side in battle against the evils of the world. We do not suspect that we need daily repentance, too, in our own battle against sin and evil. We do not imagine that there need ever be a spiritual war on "our own soil."

Why? We have become entirely too accustomed to consider ourselves without blame and guilt.

The head of the composing room of one of the greatest publishing houses in the world, which produces first-rate ethical, religious and fictional books, said: "I cannot recall when we have set the word 'blame,' meaning personal blame, in any publication in this house. The word has gone out of fashion."

If we refuse to use the word "blame" in connection with ourselves, we also refuse to believe that we are included in the category of that which God wishes to save. And this is precisely what we need to be saved from — the notion that we no longer stand in desperate need of salvation. It is, however, time to invite decisive spiritual battles to take place in our own souls, on "our own soil."

●

Point of View

The youngster's first day at school was not a happy one.

"I don't like school," he declared, "but I've got to stay here till I'm 14."

The teacher's sympathy was only lukewarm. "You are worrying about that? Think of me. I have to stay here till I'm 65."

Sudbury

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John Sexton & Co., Sexton Square, Chicago, Ill.

(continued from page 20)

in the privacy of their own home.

One has only to skim through a day's fan mail to understand how much courage, hope and renewed faith is brought to these viewers of their home screens.

To say that "This is the Life" videofilms has a "large" audience is a gross understatement. Property master George Barr enthusiastically dug out a huge chart listing 116 TV stations that release these pictures on schedule. Barr's enthusiasm is typical of the intense interest that staff and crew display in this venture. Perhaps the opportunity to participate in such a worth-while effort causes them to give a little better than their "best"! At any rate, seasoned film-makers are amazed at the consistently fine quality of these popular religious featurettes.

●

Pre-Nuptial Agreement

"Young man, are you able to support a family?"

"Well, sir, in a pinch I suppose I could, but all I aim to do now is to support your daughter. The rest of you will just have to shift for yourselves."

• • •

Trick Question

"Could I have a little money for shopping today, dear?"

"Certainly. Which would you rather have —this ragged old five or a new one?"

"The new one, of course!"

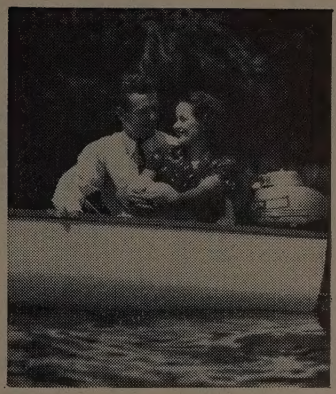
"Good! Here's the one. Now I'm four dollars to the good."

• • •

Orphans

Some people who say "Our Father" on Sunday, go around the rest of the week acting like orphans.

—The Rev. Martin B. Kober



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